Great Religious Americans

William Dallmann

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Great Religious Americans

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William Dallmann

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Sixth Edition

Enlarged

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Note: 16-20 by Pastor W. Polack.

Washington at Valley Forge

Described by Isaac Potts, March, 1778

"General Washington's horse was tied to a sapling in a thicket. The General was on his knees praying most fervently."

From the bronze by J. E. Kelly, on the Sub-Treasury, Wall Street New York City

1. President Washington.

George Washington was born February 22, 1732, and baptized April 16; likely by pastor Rev. Lawrence De Butts of Washington parish. Paulding tells us his Christian mother read daily to her household the "Contemplations" of Sir Matthew Hale, the illustrious and Christian judge of the corrupt court of Charles II, which contain a long and minute series of Meditations on the Lord's Prayer. No doubt this family worship went far to form the character of the young George.

As far back as 1624 it is recorded that the young were catechised from Lent to far into the summer. Being the son of a vestryman, George no doubt was taught the Christian religion by pastor Charles Green of Truro parish.

When Washington was a lad of thirteen, he wrote in a blank book a list of maxims for the guidance of young people. Here are some of them: "Speak not injurious words, neither in jest nor in earnest. Be not hasty to believe flying reports to the disparagement of any. Be not apt to relate news if you know not the truth thereof. Be careful to keep your promise. Speak not evil of the absent. When you speak of God, or His attributes, let it be seriously in reverence. Honor and obey your natural parents, although they be poor. Let your recreations be manful, not sinful. Labor to keep alive in your breast that little spark of celestial fire, called conscience." In the same year he wrote a poem in honor of Christmas Day. At fifteen he was sponsor for a child in Holy Baptism.

In that year his brother obtained for George a midshipman's warrant in the British navy. Hit kit was already on board when a messenger brought his mother's final word

not to go. Though he had set his heart on going to sea, George went back to school and mathematics, which he did not like. His mother gave him a good pen-knife, saying: "Always obey your superiors. God will not let your filial affection go unrewarded."

He learned surveying, and in 1748, when sixteen, surveyed the vast estate of unexplored lands at the base of the Alleghenies belonging to Lord Fairfax, whose frequent companion he was. So well did he do this work among the hostile Indians, that Lord Fairfax got him the office of public surveyor, which he held for three years.

George Washington was sullied with none of the vices then so common with the sons of planters; his morals were irreproachable; his habits, temperate; his sentiments, lofty; his health, perfect; his manners, easy and dignified; he loved society, but was no brilliant talker; he was a fine athlete; he loved fox-hunting; he was the best horseman in America; the British officers said they had never seen so heroic a figure as Washington on horseback.

In 1754, when Washington was twenty-two years old, in an election contest in the market-place of Alexandria, Colonel Wm. Payne, little as he was, with a stick knocked down Colonel Washington, big as he was. Washington was in the wrong, with his fiery temper he had used insulting language. He was Christian enough to apologize the next day to his doughty little assailant; later he introduced him to his wife, mentioning the fact of their encounter, and always remaining a warm friend.

During the Indian and French War Fairfax wrote to Washington at the Great Meadows, "I will not doubt your having public prayers in camp, especially when the Indian families are your guests, that they, seeing your plain manner of worship, may have their curiosity excited to be informed why we do not use the ceremonies of the French, which being well explained to their understanding, will more and

more dispose them to receive our baptism, and unite in strict bonds of cordial friendship." This letter speaks volumes for the Christian character of young George Washington—it takes for granted that he prays publicly and is a missionary! During the French War, when the government of Virginia neglected to provide chaplains for the army, George remonstrated against such impropriety, and urged his request till they were appointed. To Governor Dinwiddie he wrote, "Common decency, sir, in a camp, calls for the services of a divine, which ought not to be dispensed with, although the world should be so uncharitable as to think us void of religion and incapable of good instruction." Colonel B. Temple says, "Frequently, on the Sabbath, he has known Colonel Washington to perform divine service with his regiment, reading the Scriptures and praying with them." The chaplain being wounded, Washington himself read the burial service by the light of a torch at the burial of General Braddock. At this period Washington writes, "I have, both by threats and persuasive means, endeavored to discontinue gaming, drinking, swearing, and irregularities of every other kind."

As a planter Washington shipped goods to the West India Islands, but the custom house officers never cared to inspect any packages marked "George Washington, Mt. Vernon." They knew that every article was just what it was declared to be by the shipper.

In the midst of his many pressing duties, Washington often visited his mother at Fredericksburg and provided for her wants. In his letters he always addressed her as "Honored Madam," and signed himself, "Your most dutiful son." He attended his half-brother Lawrence to the end, in 1752, when his own brother Augustine would but seldom visit the consumptive. At the death of the daughter of his half-brother Lawrence, George fell heir to the Mount Vernon estate. In 1759 he married his "dear Patsey," the widow Martha Custis, who owned vast tracts of land in Kent

County and £45,000, and he was perhaps the wealthiest man in all the colonies.

He was for twenty-two years an active vestryman in the two parishes of Truro and Fairfax. When the merits of two sites for the Pohick church were warmly discussed, Washington himself went to the trouble of measuring the distance from each proposed site to the house of each parishioner to find out which was the nearer place for all, and then laid the matter before the vestry; needless to say that on the basis of these statistics the spot favored by Washington was chosen. He drew the plans for the new church in Truro and subscribed to the building. Sparks quotes President Madison to the effect that "there was a tradition, that when he (Washington) belonged to the vestry of a church in his neighborhood, and several litle difficulties grew out of some division of the society, he sometimes spoke with great force, animation, and eloquence on the topics that come before them." In the election of 1765 Washington stood third in popularity in the Truro church, and fifth in that of Fairfax.

Rector Lee Massey at Pohick (Truro) church before the Revolution, said, "I never knew so constant an attendant in church as Washington. And his behavior in the house of God was ever so deeply reverential that it produced the happiest effect on my congregation, and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have often been at Mount Vernon on Sabbath morning, when his breakfast table was filled with guests; but to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For instead of staying at home, out of false complaisance to them, he used constantly to invite them to accompany him." And this, although he had seven miles to Pohick church and ten miles to Fairfax. Once when Mrs Washington was not well and confined to the house, he would have attended church nevertheless, had not something else kept him home, as we may see from his diary of January 6, 1760. On Sunday eve-

nings he read to his wife a sermon or a portion of the Bible. He visited his negroes ill of the smallpox. In 1773 he bought a pew in Christ Church in Alexandria, paying £36.10 the largest price paid by any parishioner. To this church he was quite liberal, subscribing several times towards repairs, etc.

Washington asked a blessing at his own table, in a standing posture; if a clergyman was present, he was asked to pray. Once he forgot to ask a visiting clergyman to say grace, and when reminded of it afterwards he said, "Well, at any rate he will know that we are not graceless in this house."

Parson Green, first rector of Truro parish, had his corner at the fireside of Mount Vernon, and the Rev. Lee Massey, of Pohick church, was a friend of the family, as was the Rev. Charles Kemp, and the Rev. Bryan, Lord Fairfax; and to Parson Weems Mrs Washington always gave a double spoonful of egg sauce when it fell to her to carve the chickens.

When the port of Boston was closed by act of Parliament, the Virginia House of Congress set apart June 1 as a day of fasting and prayer; the entry in Washington's journal: "June 1 went to church, and fasted all day." When at Philadelphia as a member of the first Congress, he went to church every Sunday, as we may see from his journal. A stranger asked how he might know Washington; Secretary Thompson answered, "You can easily distinguish him when Congress goes to prayer: Washington is the gentleman who kneels down." When Bishop White made the first prayer in Congress, Washington was the only one observed to kneel.

One of his orders was, "The General requires and expects of all officers and soldiers, not engaged in actual duty, a punctual attendance on divine service, to implore the blessings of heaven upon the means used for our saftey and defense." On July 9, 1775, "The General hopes and trusts, that every officer and man will endeavor to live and act as becomes a Christian

soldier." On February 26, 1776: "All officers, non-commissioned officers, and soldiers, are positively forbid playing at cards and other games of chance. At this time of public distress, men may find enough to do in the service of their God and their country, without abandoning themselves to vice and immorality." On August 3, 1776: "That the troops may have an opportunity of attending public worship . . . the General in future excuses them from fatigue duty on Sunday." On May 29, 1777: "Let vice and immorality of every kind be discouraged as much as possible in your brigade; and, as a chaplain is allowed to each regiment, see that the men regularly attend divine worship. Gaming of every kind is expressly forbidden." On December 17, 1777: "The General directs . . . that the chaplains perform divine service . . . and earnestly exhorts all officers and soldiers whose absence is not indispensably necessary, to attend with reverence the solemnities of the day." In the General Orders for May 2, 1778: "While we are zealously performing the duties of Citizens and Soldiers, we certainly ought not to be inattentive to the higher duties of Religion. To the distinguished Character of Patriot, it Should be our highest Glory, to add the more distinguish'd Character of Christian."

At Litchfield, Conn., some soldiers threw stones at a church and Washington rebuked them: "I am a churchman, and wish not to see the Church dishonored and desolated in this manner."

In the French and in the Revolutionary Wars Washington used his influence against cursing and swearing. He speaks of "that unmeaning and abominable custom of swearing," by which his feelings were "continually wounded," and declared the habit as both "wanton and shocking," and asked his fellow officers for the sake of religion, decency, and order, to "use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful."

When George left home, his mother's last words were: "My son, do not neglect the duty of secret prayer." "The

Daily Sacrifice" is the title of a book of prayers for private daily use, in Washington's own handwriting. The occasional corrections indicate it was his own make for his own use. Washington's nephew, Mr. Lewis, says he had "accidentally witnessed his private devotions in his study both morning and evening; that on these occasions he had seen him in a kneeling posture, with a Bible open before him, and that he believed such to have been his daily practice." In that terrible winter at Valley Forge, March, 1778, Issac Potts, out in the woods, heard a voice and, peering through the trees, saw Washington on his knees. The Quaker told his wife Washington would be successful in war, for God would hear such prayers as those. The Rev. J. Eastburn saw him in prayer near the battle of Princeton. At still another time he was overheard at his private prayer, ending with the words, "Grant the petition of Thy servant for the sake of Him whom Thou hast called Thy Beloved Son." General Cobb says, "Throughout the war it was understood in his military family, that he gave a part of each day to private prayer and devotion." General Sullivan says the same.

Mrs. Washington's grand-daughter, who lived for twenty years in the Washington family, wrote, "I have heard my mother say General Washington always received the Sacrament with my grandmother before the Revolution." When the army lay near Morristown, N. J., Washington said to Pastor Jones: "I am very anxious to partake of the Lord's Supper." Major Popham wrote, "The President had more than once, I believe I may say often, attended the Sacramental Table, at which I had the privilege and happiness to kneel with him."

In a letter to the Governors of the States in 1783 he says, "I make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection for one another, for their fellow-citizens

of the United States at large, and, particularly for their brethren who have sowed in the field; and, finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of Whose example in these things we can never hope to be a happy nation."

In his Farewell Address he says, "Where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths, which are the instruments of investigation in Courts of Justice. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." When he bade farewell to the army, he offered "his recommendations to their grateful country, and his prayers to the God of Armies." When he bade farewell to Congress, he commended "the interests of our dearest country to the protection of Almighty God, and those who have the superintendance of them to His holy keeping."

In New York City, President Washington worshiped regularly at St. Paul's Church. In Philadelphia he was "a constant attendant in the morning" at Christ Church. Here, when he had received a just reproof from the pulpit, he did not get angry, but honored the preacher for his integrity and candor and would never again give cause for the repetition of the reproof. When, in 1793, the yellow fever broke out in Philadelphia, he moved to Germantown and for six weeks boarded with the Rev. Dr. F. L. Herman, and attended the English services with his family; even the German services, to set a good example.

While President, Washington usually retired to his study at nine o'clock every night for communion with his Bible and his God; no exception was made when he had company, receptions, and state dinners. On Sundays he would have no

visitors; Trumbull, the Speaker of the House, an earnest Christian, was the only exception. Traveling through Connecticut in the fall of 1789, Washington on Sunday "attended the morning and evening services and heard very lame discourses from a Mr. Pond."

Certain important despatches were delivered to Washington while at services in church. "He opened them immediately, and deliberately and attentively read them through; then laying them on the seat by his side, he resumed his Prayer Book, and apparently gave his mind to the solemnities of the place and the hour."

At Yorktown he said to his soldiers, "My brave fellows, let no sensation of satisfaction for the triumphs you have gained induce you to insult your fallen enemy; let no shouting, no clamorous huzzaing increase their mortification. It is sufficient satisfaction for us that we witness their humiliation. Posterity will huzza for us!"

With all his self-respect and natural dignity, Washington was modest and unassuming. When elected commander-in-chief, he frankly doubted his ability; yet without reluctance he accepted the trust, pledging to exert all his powers, under Providence, to lead the country through its trials. He was fearless of praise or blame, though not insensible to either. He was reserved in manner, yet capable of the warmest affection. He had a very fiery temper, but he usually kept it well under control.

He once said, "I can truly say, I had rather be at Mount Vernon with a friend or two about me, than to be attended at the seat of government by the officers of state and the representatives of every power of Europe." He said that more pernament and genuine happiness is to be found in married life than in the giddy rounds of pleasure or the scenes of successful ambition.

The army thought of making him king; he spurned the proffered crown as a personal insult: "If you have any regard

for your country, . . . or respect for me, banish these thoughts from your mind, and never communicate, as from yourself or anyone else, a sentiment of the like nature."

Washington's charities were not conspicuous, but judicious. Careful in the smallest expenses, he never turned a deaf ear to the many poor of the county. For their use he kept a granary full of corn, and a boat with a net in one of his best fisheries. The baker of "Virginia Springs" was ordered to give a daily dole of bread to a number of very poor mountaineers, but not to tell the giver's name. Quite by chance it was found out to be Washington, as Governor Johnson of Maryland tells us. During the yellow fever in Philadelphia Washington sent to Bishop White a contribution to be used "without ostentation or mention of my name." At Philadelphia he incidentally heard of a very poor family. He asked for the number and street. Soon after he visited this family, spoke words of sympathy, and pressed ten dollars into the trembling hand of the grateful widow. While very careful not to help the lazy, he was always ready to help the deserving. Even during the troublous times of the war he did not forget to do good. He wrote Lund Washington, the manager of his estate, to give about £40 to £50 a year to the worthy poor and seed corn to such as needed it. He founded the School for Boys in Alexandria, and for many years gave $250.00 annually for the schooling of the poor, and left $4,000 to the institution, and $10,000 to Liberty Hall Academy in Rockbridge County, and $20,000 to a National University at Washington. All his slaves were to be freed at the death of his wife, who had the whole property for life, about $530,000.

He gave himself, his life, his fortune, his all, to his country and refused all pay for his invaluable services. "I hope that there is public virtue enuogh left among us to deny ourselves everything but the bare necessaries of life, to accomplish our end." "I am resolved that no misrepresentations, falsehoods, or calumny shall swerve me from what I conceive to be the strict line of duty."

In a letter to Lafayette Washington wrote, "I am not ashamed to call myself a Christian, and I try earnestly to be one." Jared Sparks says that in the twelve volumes of Washington's writings, "whenever he approaches it (the Christian revelation), and indeed when he alludes in any manner to religion, it is done with seriousness and reverence." Ford says, "In all public ways Washington threw his influence in favor of religion." President Madison testifies, "He was constant in his observance of worship." Chief Justice John Marshall avers, "He was a sincere believer in the Christian faith, and a truly devout man."

The doctors in New York told him he was sick unto death. "I am not afraid to die, and can hear the worst. Whether to-night of twenty years hence makes no difference. I know that I am in the hands of a good Providence."

His last sickness was less than twenty-four hours. To his doctor he said, "I die hard, but I am not afraid to go. I believed from my first attack that I should not survive it." He also said, "I should have been glad, had it pleased God, to die a little easier, but I doubt not it is for my good." The Bible was on his dying bed; his beloved wife was kneeling by his side; he said, "I am just going. 'Tis well. Father of mercies, take me to Thyself!"

His epitaph is,

"I am the Resurrection and the Life."

His will is recorded in the courthouse of Westmoreland County, Va., and contains these words:

"Being heartily sorry, from the bottom of my heart, for my sins past, most humbly desiring forgiveness of the same from the Almighty God, my Savior and Redeemer, in whom, and by the merits of Jesus Christ, I trust and believe assuredly to be saved and to have full remission and forgiveness of all my sins."

At his death Congress resolved, 1. to erect a grand marble monument, and, 2. to hold a funeral service in the German Lutheran church at Philadelphia.

Authorities: — Senator Lodge's *George Washington;* President Woodrow Wilson's *Washington;* Ford's *The True George Washington;* Lossing's *Washington;* Eeverett's *Washington;* Weems's *Washington;* Saunder's *Washington Centennial Souvenir;* Sparks's *Washington's Writings,* vol. 12; Collections of the Historical Society of Pennsylvania, vol. 1; Vernon's *George Washington, Soldier and Christian;* Harbaugh's *Religious Character of Washington;* M'Guire's *Religious Opinions and Character of Washington;* Potter's *Washington in His Library and Life; The Century,* April, 1889; *The Treasury,* February, 1901; *Washington as Churchman and Communicant,* Address to the Drawing Room Club at the Waldorf-Astoria by Dr. Eliphalet Nott Potter, formerly president of Hobart College.

2. President Jackson.

General Jackson was a wicked man, very profane, and a fighter of duels.

While President of the United States he told the pastor of the church he attended: "No man can feel the importance of religion more deply than I do.I have again and again resolved to attend to the subject, but the cares of my busy life have induced me to postpone it. I promised my wife that, so soon as the election was over, so that I should not be accused of becoming a Christian in order that I might get votes. I would attend to the salvation of my soul. But now my cabinet is in such a state of contention that I have no time to think of anything else. I am, however, determined, in the first moments of leisure I can find, to endeavor to prepare to meet my God."

"Andy" Jackson would attend to his soul when he had "moments of leisure," too busy just now, had no time at present. Other fools have said the same foolish things — have you?

In 1838 President Jackson wrote a friend who had written him on the subject of religion: "I would long since have made this solemn public dedication to Almighty God, but, knowing the wretchedness of this world, and how prone many are to evil—that the scoffer of religion would have cried out: Hypocrisy! he has joined the Church for political effect— I thought it best to postpone this public act until my retirement to the shades of private life, when no false imputation could be made that migh be injurious to religion."

"Old Hickory" had courage enough to face Indian savages and British bullets, he was reckless enough to sin openly before God and man, but he was too much of a coward to

confess his wrong and confess his Savior. And "Old Hickory" was enough of a hypocrite to place the blame on the scoffers, who might call him a hypocrite. Out of a most tender regard for "religion," he would not confess his religion. How people old enough to vote can fool themselves! Do you?

On quitting the White House after two terms, General Jackson retired to the Hermitage in the forests of Tenessee and enjoyed "the shades of private life." Did he keep the promise made to his wife, to his friend, to the Washington pastor? He broke his repeated promises. "The first moments of leisure" grew into years of leisure, and yet no leisure to attend to his soul's salvation. Do you know of someone in the same state?

In 1839 Jackson's daughter-in-law was sick and troubled in mind, and Pastor Edgar of Nashville was called, to whom she said she was " a great sinner."

"You a sinner." broke in General Jackson. "Why you are all goodness and purity! Join Dr. Edgar's church by all means."

This proves that Jackson might know very much about politics, but not the very first thing about the Christian religion. The Christian does not trust in his "purity and goodness," but in the blood of Jesus Christ, which cleanseth us from all sin. What's your idea?

Mrs. Jackson was a member of the little congregation which had been gathered in the neighborhood, and the church stood on the Hermitage grounds. A protracted meeting was held in 1839, and Dr. Edgar of Nashville preached a series of sermons, and General Jackson was a regular and serious listener. The last of the series was "On the Interposition of Providence in the Affairs of men." It sketched the career of a man who had passed the dangers of the tomahawk of the savage and the dagger of the assassin, of military and political campaigns and who had been saved as by God's miracle. "How is it, that a man endowed with reason and gifted with intelli-

gence can pass through such scenes as these unharmed and not see the hand of God in his deliverance?"

On the way home the General's carriage was overtaken by the preacher on horseback. Jackson got out and asked the precaher to get down for a private talk. Out of sight and hearing of the others, Jackson said: "Dr. Edgar, I want you to go home with me tonight."

Dr. Edgar had promised to visit a sick lady and so had to decline. Jackson repeated his request, and pleaded it a third time: "Doctor, I *want* you to go home with me tonight." But the pastor could not break his engagement.

All that night Jackson walked the floor, talked with his daughter, and prayed.

About sunrise Pastor Edgar came and General Jackson said he wished to join the Church. After the usual questions had been answered to the satisfaction of the pastor, he said very seriously: "General, there is one more question which it is my duty to ask you. Can you forgive all your enemies?"

After a silent struggle: "My political enemies I can freely forgive; but as for those who abused me when I was serving my country in the field, and those who attacked me for serving my country—Doctor, that is a different case."

Same old story; heard it many time since. Have you told the same story?

The faithful pastor insisted a Christian forgives all enemies, even as Christ forgives all of us.After a severe struggle Old Hickory surrendered to the Savior.

After the usual services that Sunday morning, General Andrew Jackson, twice President of the United States, now about seventy years of age, rose in his pew, leaning heavily on his walking stick with both hands, tears rolling down his cheeks, confessed his faith in his Savior and vowed to follow Him. The tense silence was broken by the sobs of the people crowding the church and the colored servants crowding to

the doors and windows. A familiar hymn was sung with ecstatic fervor which expressed and relieved the feelings of all. Then the war-worn veteran, with bronzed face and frosted hair, knelt humbly and was baptized in the name of God the Father, Son, and Holy Ghost. After this he received the Lord's Supper with the congregation.

"Old Hickory," yes, but his whole life and character was changed. He held prayers every evening with his family, and servants, and guests, no matter who or what or how many they were. He spent much time reading the Bible, and Scott's Commentary he read twice, and he learned to love the hymns in what he called his *"Hime-book."*

Mr. William Tyack, a friend of the family, spent a few days with the General as his last battle was drawing to a close, and made notes. "At nine o'clock, as is the custom, all the General's family, except the few who take their turn to watch by his side, took their leave of him; each of the family approached him, received his blessing, bade him farewell; kissed him, as it would seem, an eternal good-night; for he would say: My work is done for life! After his family retires, it is touching to witness this heroic man, who has faced every danger with unyielding front, offer up his prayer for those whom Providence has committed to his care; that Heaven would protect and prosper them when he is no more—praying still more fervently to God for the preservation of his country, of the Union, and the people of the United States from all foreign influence and invasion—tendering his forgiveness to his enemies, and his gratitude to God for His support and success through a long life, and for the hope of eternal salvation through the merits of our blessed Redeemer."

On the last Sunday but two of his life, Jackson took the Lord's Supper in the presence of his family, spoke much of the comfort of religion, and said he was ready for the last summons. Just before his death he said to a visitor: "I am

in the hands of a merciful God. I have full confidence in His goodness and mercy. My lamp of life is nearly out and the last glimmer has come. I am ready to depart when called. The Bible is true. Upon that sacred volume I rest my hope for eternal salvation, through the merits and blood of our blessed Lord and Savior, Jesus Christ."

Young Lincoln

Doing his sums on a wooden shovel by the light from burning logs.

From Aitken's "Boy's Life of Lincoln".

3. President Lincoln.

Abraham Lincoln sold his Virginia farms for $17,000 and moved to Kentucky about 1782, where he was killed by the Indians a few years later. His son Thomas was but six years old, and grew up in the wilderness literally without education, and learned to be a carpenter from Joseph Hanks.

Thomas Lincoln and his cousin Nancy Hanks, then twenty-three, were married by the Rev. Mr. Jesse Head on June 12, 1806, at the home of her uncle, Richard Berry, near Beechland in Washington County, Kentucky. The boisterous wedding was followed by an "infare" given by the bride's guardian, John H. Parrott.

On February 12, 1809, Abraham Lincoln was born in a one-room log cabin, without windows and doors, at Nolin's Creek, Hardin County, Kentucky.

When little Abe was eight, his parents moved into the wilds of Indiana. His mother knew her Bible and hymnal and taught them to her boy. There was family worship and table prayers. Abe said his evening prayer at his mother's knee. The godly mother said: "I would rather Abe would be able to read the Bible than to own a farm if he can't have but one."

Little Abe's first letter was written to Parson David Elkins, hundred miles away, to come and "preach a memorial service for my mother." It was done after some months.

In 1846 he said he was nine years old when his mother died; that his instruction by her in letters and morals, and especially the Bible stories, and the interest and love he acquired in reading the Bible through this teaching of his mother, had been the strongest and most influential experience in his life. The Bible she had read, and had taught him to

read, was the greatest comfort he and his sister had after their mother was gone.

On December 2, 1819, Thomas Lincoln married the Widow Sally Bush Johnston, who thought he had reformed his old Kentucky ways and was now an industrious and prosperous farmer. She made the best of a bad bargain and had her new husband put down a floor in the rude cabin, and hang windows and doors. She made the ill-used Abraham feel "like a human being"; her goodness touched his childish heart and taught him that blows and taunts and degradation were not to be his only portion in the world. Of her he says: "All I am or hope to be I owe to my sainted mother."

Lincoln's days in school did not amount to more than ten months in all. "Of course, when I came of age, I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all."

And yet he had a good education, a very good one, better than many a college graduate can boast. John Hanks says: "When Abe and I returned to the house from work, he would go to the cupboard, snatch a piece o' cornbread, take down a book, sit down, cock his legs up high as his head, and read."

Under his stepmother's direction he read the Bible till he could recite many chapters. Next to the Bible he knew his hymnal; his favorites were: "Onward Christian Soldiers," "How tedious and tasteless the hours," "There is a fountain filled with blood," and "Alas and did my Savior bleed."

He knew the great English masterpiece, Bunyan's "Pilgrim's Progress," also Defoe's "Robinson Crusoe," and Aesop's "Fables," which he loved as much as did Luther, and Franklin's "Autobiography," and Shakespeare's Works, and "The Revised Statutes of Indiana" with the Declaration of Independence and the Constitution of the United States and the Ordinances of 1787. Would that every boy had Abe's love of reading and course of reading; it is good for head and heart, for culture in a cabin, for a gentleman in jeans.

Seeing some drunken men, young Abe wrote an essay on temperance, and never again tasted liquor. His partner insisted on having whiskey in the store to draw customers, when Lincoln objected in vain, he stepped out of business. When notified of his nomination to the presidency, Lincoln said to the committee: "Gentlemen, we must pledge our mutual healths in the most healthful beverage which God has given unto man. It is the only beverage which I have ever used, or allowed in my family. And I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring."

When clerking for Denton Offutt, Lincoln walked three miles one evening after the store was closed to return a sixpence which had been overpaid. On another occasion he gave four ounces for half a pound of tea and delivered the difference before he slept. For this and other acts of the same sort he became known as "Honest Old Abe."

As a lawyer he would not take a case unless it was a good one. If his client were wrong, he tried to settle the dispute without going into court; if the evidence had been misrepresented to him, he would throw up the case in the midst of the trial and return the fee.

When Lincoln came to New Salem in Illinois in 1830, he fell in with a lot of rough infidels. In 1834 he read Volney's "Ruins" and Paine's "Age of Reason." When he moved to Springfield in 1837, he read Hume and Gibbon and was in the company of scoffers. During these infidel years Lincoln wrote silly and very vulgar verses. He outraged the farmers by his buffoonery, making coarse and vulgar speeches in the form of sermons to the snickering field hands. Things have been published about him at this period that his friends would like to have forgotten or even unknown

A change was coming over him.

In May, 1839, the Rev. James F. Jacquess, a Methodist, preached on "Ye must be born again," and he says: "I no-

ticed that Mr. Lincoln appeared to be deeply interested in the sermon. A few days after that Sunday Mr. Lincoln called on me and informed me that he had been greatly impressed with my remarks on Sunday and that he had come to talk with me further on the matter. I invited him in, and my wife and I talked and prayed with him for hours. Now, I have seen many persons converted; I have seen hundreds brought to Christ, and if ever a person was converted Abraham Lincoln was converted that night in my house. . . . He never joined my church, but I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman."—Literary Digest, Nov. 27, 1909, from N. Y. Christian Advocate, from Minutes of the Proceedings of the Eleventh Annual Reunion of Survivors of the Seventy-third Regiment, Illinois Infnatry Volunteers, held in 1897.

In 1846 Lincoln ran for Congress against Peter Cartwright, the famous Methodist pioneer preacher, and was accused of being an infidel. Lincoln in private denied the charge absolutely, but he would not do so publicly, would not drag Jesus Christ upon the stump, it being a political matter, not a religious question. Later Cartwright testified to Lincoln's "Christian Character."

Late in 1849 Pastor James Smith had a funeral sermon in Lincoln's family, and Lincoln read Smith's book on the inspiration of the Bible. He himself said he examined the arguments as a lawyer investigates testimony in a case in which he is deeply interested and declared the argument unanswerable. "I am convinced of the truth of the Christian religion." He rented a pew at $50.00 a year and sat in it with his family regularly for nearly seven years, till he went to Washington, and sent his children to the Sunday School. He delivered the yearly address of the Springfield Bible Society in 1850. After drwaing a contrast between the Ten Commandments and the most eminent lawgiver of antiquity, he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this

excellent and perfect moral code. It is suited to men in all the conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and their fellow men."

Lincoln wrote a paper to show that the great injury of Adam's sin was made just and right by the Atonement of Christ.

In 1845 Lincoln turned over to his shiftless father a fee of $35.00, though his whole income from a term of court did not exceed $50.00 at that time.

When Lincoln heard of his faher's serious sickness, he wrote to his stepbrother, John D. Johnston, on January 12, 1851: 'Say to father that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."

Lincoln could not understand how church members could vote against him, but said to Mr. Newman Bateman, Superintendent of Public Instruction of Illinois: "I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

After his election in 1860 Lincoln wrote to Judge Joseph Gillespie, "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him."

In his public addresses, in his private conversation, and in his letters, Lincoln clearly emphasized his faith in God. In the great historic journey which Lincoln took from Springfield, Ill., to Washington, to become President, he made many speeches and in all of them he told the people of his dependence on God for his work and trust in God for success.

In Washington President Lincoln attended the Sunday services and even the weekly prayer meetings of Dr. Gurley's church. He wrote Reverdy Johnson on July 26, 1862: "I am a patient man, always willing to forgive on the Christian terms of repentance, and also to give ample time for repentance."

On September 13, 1862, to a deputation from all religious denominations of Chicago, he said: "Whatever appears to be God's will, I will do it."

In May, 1864, Lincoln said, "God bless all the churches, and blessed be God, who, in this our great trial, giveth us the churches."

In the same year he said to the Rev. J. T. Duryea of New York, "I have always taken counsel of Him (God) and refer to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation."

"A. Lincoln, his own book"—that is written on the inside of the cover of an old copy of a well-thumbed Bible shown in the Lincoln Museum at Washington. Throughout life Lincoln was a close student of the Bible, and it was the one book above all others which formed his mind and heart. In all his early speeches as a lawyer at the bar and as a politician before the people he quoted from the Bible more than from any other book, and he kept this up to the end of his life. Alexander Williamson, a tutor in Lincoln's family in Washington said, "Mr. Lincoln very frequently studied the Bible, with the aid of Cruden's Concordance, which lay on his table." Mr. Chittenden quotes Lincoln as follows: "I decided long ago that it was less difficult to believe that the Bible was what it claimed to be, than to disbelieve it."

After the Emancipation Proclamation, the colored people of Baltimore presented the President with a handsome copy of the Bible, and he responded as follows: "It is the best gift God has given to man. All the good from the Savior of the world is communicated through this book. All things most desirable for man's welfare here and hereafter are to be found in it."

To a committee of Lutherans in May, 1862, Lincoln said: "I welcome here the representatives of the Evangelical Lutherans of the United States. I accept, with gratitude, their assurance of the sympathy and support of that enlightened,

influential, and loyal class of my fellow citizens in an important crisis, which involves, in my judgment, not only the civil and religious liberties of our own dear land, but in a large degree the civil and religious liberties of mankind in many countries, and through many ages. . . . You all may recollect that in taking up the sword thus forced into our hands, this government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence upon the favor of God. I now humbly and reverently, in your presence, reiterate the acknowledgement of that dependence." . . .

After the battle of Gettysburg Lincoln on Sunday, July 5, 1863, called on the wounded Gen. Daniel E. Sickles, when Gen. James F. Rusling also came in. During the conversation Sickles asked if he and the Cabinet had not been anxious about the battle. Lincoln replied that the Cabinet had, but he had not, and added that during the Gettysburg campaign he had gone to God in secret prayer. He said he told the Lord this was *His* country, and the war was His war, but that we could not stand another Fredericksburg or Chancellorsville; and that he then and there made a solemn vow with his Maker, that if He would stand by us at Gettysburg, he would stand by Him; and then he added: "And He *did* and *I will.*" He said that after he had prayed he could not explain how it was, but a sweet comfort had crept into his soul that God Almighty had taken the whole business there into His hands, and we were bound to win at Gettysburg. He added that he did not want it repeated then; some might laugh; but it was a solemn fact that he had prayed mightily over both Gettysburg and Vicksburg, and verily he believed our Heavenly Father was somehow going to take care of the American Republic.

At the time of this conversation President Lincoln did not know that Vicksburg had already been captured.

Chittenden, quoting Lincoln: "That the Almighty does make use of human agencies, and directly intervenes in hu-

man affairs, is one of the plainest statements of the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above."

Mrs. Rebecca R. Pomeroy, the nurse, writes: "I know nothing of his previous character before the war, but my fourteen weeks in his family gave me a good insight of his daily life, not only all hours of the day but when his meals were ready, and the troubled heart would give vent in tones not to be misunderstood.It was his custom when waiting for his lunch to take his mother's old wornout Bible and lie on the couch and read, and one day he asked me what book I liked to read best; and I said, "I am fond of the Psalms." "Yes," said he to me, "they are the best, for I find in them something for every day in the week!"

When Lincoln's boy "Tad" (Thomas) was very sick, he said to the nurse, Mrs. Pomeroy: "I hope you will pray for him, and if it is God's will that he may be spared, and also for me, for I need the prayers of many." The fourth day, and the sad duty done, that of laying his dear son out of sight, my heart prompted me to say, "Look up for strength," and he kindly answered, "I shall go to God with my sorrows."

The first four weeks that I was looking after little Tad I was feeling exceedingly anxious about my boys, and the president proposed taking me, every few days, to the hospital, that I might report to him how they felt when near death and what they thought of the future, and then I obtained permission to hold a prayer meeting in my ward, as the officers had strictly forbidden any one to read or pray to the soldiers on a penalty of being "dismissed from the service"; and, said the president, "If there were more praying and less swearing it would be better for our country, and we all need to be prayed for, officers as well as privates, and if I was near death I think I should like to hear prayer."

Mrs. Pomeroy also records that Lincoln prayed over Vicksburg, Gettysburg, and Port Huron.

Said I to this great, good man: "Mr. Lincoln, prayer will do what nothing else will; can you not pray?" "Yes, I will," and while the tears were dropping from his haggard and worn out face he said: "Pray for me," and he went to his room and could the nation have heard his earnest petition as the nurse did they would have fallen on their knees in reverential sympathy. At 12 o'clock at night while the soldiers were guarding the house the sentinel, riding quickly, halted in front of the house with a telegram, and that was carried up to the president. In a few moments after the door was opened and the president, in his night clothes, standing under the chandelier, with one of the sweetest expressions I ever saw him wear, said: "Good news! Good news! Port Hudson is ours! The victory is ours and God is good!"

Said I to him: "Nothing like prayer in times of trouble."

"Yes, O yes, praise; for prayer and praise go together."

Lincoln said to the Rev. Charles Chiniquy, "There is nothing as great under heaven as to be an ambassador of Christ."

"I see no other safeguard against these murderers, but to be always ready to die, as Christ advises it."

"When I consider that law of justice and expiation in the death of the Just, the divine Son of Mary, on the Mount of Calvary, I remain mute in my adoration."

Mr. Noah Brooks, the President's private secretary, writes that Lincoln loved Thomas Hood and Oliver Wendell Holmes for their pathos, and Longfellow's "Psalm of Life" and "The Birds of Killengworth." He was an admirer of such philosophical works as Bishop Butler's "Analogy of Religion," and could quote the exact chapter and verses of passages of the Bible, and freely expressed "his hope of a blessed immortality through Jesus Christ."

To an Illinois clergyman Lincoln said in 1864, "When I left Springfield, I asked the people to pray for me; I was not

a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. I do love Jesus."

About a year before his death, Lincoln said to an infidel friend, Joshua Speed: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Speed later joined the Church.

The Rev. Dr. Gurley of Washington writes: "In the latter days of his chastened and weary life, after the death of his son Willie, and his visit to the battlefield of Gettysburg, he said, with tears in his eyes, that he had lost confidence in everything but God, and that he now believed his heart was changed and that he loved the Savior, and, if he was not deceived in himself, it was his intention soon to make a profession of religion."

Mr. Frank Carpenter, the painter of the Emancipation Proclamation, relates Lincoln told a member of the Christian Commission, "I think I can say with sincerity that I hope that I am a Christian. I had lived until my boy Willie died without fully realizing these things. That blow overwhelmed me. It showed me my weakness as I never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of that change of which you speak. I will further add that it has been my intention for some time at a suitable opportunity to make a public religious confession."

Before the "suitable opportunity" came,, the bullet of Wilkes Booth laid Lincoln low in death.

In the funeral sermon Bishop Simpson said: "He belived in Christ as the Savior of sinners."

On his last day Lincoln said to his wife he wanted to visit the Holy Land and see those places hallowed by the footprints of the Savior.

From the foregoing account it is plain what a great blessing it is to have a godly mother. A womans greatest right is to train her boy right.

Carlyle said that the best university is a collection of good books. To this university Lincoln went with a right good will. No matter how poor, every boy can go to this university.

It is plain that bad company led Lincoln away from the Bible teachings of his mother and stepmother, whom he himself calls his "saintly mother and "angel of a mother."—"My son, if sinners entice thee, consent thou not." Prov. 1:10.

Trouble, sickness, death, drove Lincoln to his knees and to Christ. Sweet are the use of adversity. "Before I was afflicted I went astray. It is good for me that I have been afflicted; that I might learn Thy statutes." Ps. 119: 67, 71.

Lincoln wanted to confess Christ in public at some "suitable opportunity," but death cut him short. There is *always* a "suitable opportunity" to confess Christ before men: *"Today* if ye will hear His voice, harden not your hearts." Hebr. 3:15.

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4. President Garfield.

"The Evening Star" was gliding along the Ohio and Pennsylvania canal one rainy night in 1847, while a sleepy boy tended the bowline, which suddenly by some accident hurled him overboard into a watery grave, as he thought. The canal boat glided on, no human help was nigh, only God could save that boy by a miracle. As he went down he said the prayer his mother had taught him and clutched at the rope. Seizing it, hand over hand he drew himself up on deck.

"If God thinks it worth while saving my life, I'll not throw it away on a canal boat. I'll go home, get an education, and become a man."

He came to his mother's log cabin in the Cuyahoga wilderness late at night, but by the fire-light he could see his mother on her knees before an open Bible on a chair in a corner and he heard her: "O turn unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid." Ps. 86: 16. He opened the door and rushed into his mother's arms.

His name? Mrs. Garfield called him "My boy Jimmie."

He attended the Geauga Seminary and lived on thirty-one cents a week, then on fifty cents, later he boarded for $1.06 per week, and worked for his board.

During the winter he taught school. He went to Hiram to prepare for college and swept the floor and rang the bell. In 1850 he was baptized and joined the Church and often preached. He studied the Greek New Testament, especially Paul's letter to the Romans, and most especially the great eighth chapter, and consulted the works of the German theologians De Wette and Tholuck.

In three years he had done the work of six years and entered the Junior class of Williams College in Massachusetts.

He remarked the best college was a log with Mark Hopkins at one and, and himself at the other.

He was very German in looks, but he did not smoke nor drink. He took German as an elective and spoke it quite fluently. He read Goethe and Schiller and wrote an essay on Karl Theodor Koerner. His religious character was well known, and his abilities made him editor of the *Williams Quarterly*, for which he wrote prose and poetry. "The Providence of History" is the title of one of his articles, showing God is the ruler of all things. In August, 1856, he was graduated with the highest class honor.

Later he became President of his college at Hiram, Ohio, and preached a brief sermon every Sunday morning to his students, his last sermon was on the gloom and chill cast over life by unbelief in the central Christian doctrines. At chapel he often gave out his favorite hymn—"Ho! reapers of life's harvest."

Even in later years, after removing from Hiram, he would on flying visits preach in the College Chapel.

He married Lucretia Rudolph, a sweet girl of German descent, a former pupil.

His neighbors insisted on sending him to the Legislature at Columbus.

When Governor Dennison offered Garfield the lieutenant colonelcy of the Forty-second Ohio Regiment, he did not grasp at the glitter. He had a wife and a child. He opened his mother's Bible and prayed over it. Then he wrote a friend: "I regard my life as given to the country. I am only anxious to make as much of it as possible before the mortgage on it is foreclosed."

Many stories are told of the way Garfield carried his Christian faith into the army camp, among his fellow officers, and in the command of his troops. After a battle he would

go among the wounded and dying and talk with them about the Christ, who alone was able to comfort and save them.

Garfield rose rapidly in the army and distinguished himself especially at the battle of Chickamauga.

When his neighbors wished him to represent them in Congress, and President Lincoln and Secretary Stanton also urged him, he consented, though at a great financial sacrifice.

In Washington he voted according to his conscience, though for a time it made him very unpopular among the home folks. He would rather be right than popular. He was right and popular. In January, 1880, he was elected to the United States Senate to succeed the "Old Roman," Allen G. Thurman. Before he could take his seat as Senator he was nominated to the Presidency over General Grant and General Sherman, and elected.

The morning after Lincoln's assassination a great crowd gathered in front of the Exchange Building in New York. They were stirred to riot, vengeance was in the air. One man lay dead, another was dying. The mob began to cry for the destruction of the *World* office; if it had once got started, murder and ruin would have spread everywhere. A man stepped to the front, waved a telegram above the excited heads, caught their eyes and ears by shouting: "Another telegram from Washington!" Sudden silence.

"Fellow citizens! Clouds and darkness are around about Him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of His throne. Mercy and truth shall go before His face. Fellow citizens! God reigns, and the Government at Washington still lives!"

The surging sea was still. Men asked the name of the man who had worked the wonder with the works from God's Bible, and those who knew whispered: "It is General James A. Garfield of Ohio."

On July 9, 1881, on his way to the Commencement at Williams College, President Garfield was shot in the Pennsylvania station at Washington by Charles Jules Guiteau.

While the President lay dying at the seaside, his wife in another room was singing, "Guide me, O Thou great Jehovah." After listening a few moments, he cried out to Dr. Bliss, "Glorious, Bliss, isn't it."

"God's will be done, Doctor; I'm ready to go if my time has come."

He died on September 19.

In the funeral sermon his Pastor spoke expressly of President Garfield's faith in the Son of God.

One of his favorite hymns was sung--"Asleep in Jesus, blessed sleep."

Authorities.

Balch, Bundy, Brooks, Banks, Thayer, Hinsdale.

5. President Harrison.

Benjamin Harrison was a signer of the Declaration of Independence.

His son, William Henry Harrison, was the victor of Tippecanoe on Nov. 7, 1811, and the ninth President of the United States in 1840.

William's grandson, Benjamin, was a successful general in the Civil War and the twenty-third President of the United States, defeating President Grover Cleveland.

General Benjamin Harrison was a good member of the Church, and an officer; in fact he "belonged" to the Church.

The General overheard a young man express doubts about the Bible and a few evennigs later knocked at his door. The young man was astonished at seeing the most distinguished lawyer in Indiana. The General kindly said he had accidentally overheard the doubting remarks and was interested, for he had himself formerly been in the same trouble. But he had thought the matter through till he rested his faith on the Bible as the Word of God and had proved Jesus Christ as a personal Savior. And so they talked, and argued, and reasoned, and finally all difficulties were cleared away, and the young man with deep feeling confessed his faith in Jesus Christ. When General Harrison rose to leave and looked at his watch, it was several hours past midnight. At the same time Harrison's political friends were looking for him to counsel with him about electing him to the United States senate. There certainly was a warm heart at the right spot in this human "refrigerator."

Dr. W. C. Gray, editor of *The Interior*, talked to Harrison about his being an "iceberg" while he was a United States Senator and likely President of the United States. "I dis-

covered that he was not troubling himself with ambitious aspirations, that at bottom he was a man of humble spirit and yet of a self-respect which forbade him to be a courtier even to the American people; and though his heart was large and generous, he would carry it in his bosom and not upon his sleeve. Boy or man, there was no haughtiness in him, only a natural reserve and self-poise. He won his great success without the compromise of a hair's breadth of his convictions of right and duty."

President Harrison was the first one to bring into the White House the German Christmas tree, with all that it means. That shows he had no ice water in his heart, but good warm blood. It shows that he was not even a Puritan.

I saw nothing of the "kid-glove Harrison" while he was in the White House. At a public reception he greeted me with a very winsome smile and the most muscular handshake I ever experienced.

Mr. Harrison often took part in the discussions in the General Assembly of his church and was on the committee to revise the Confession of Faith. The committee paid this tribute: "His appointment as a member of this committee was made at a time when he was declining high public and official honors and when he was deeply engaged in the solution of questions that affected the welfare and peace of nations; but he did not hesitate, though at much personal sacrifice, to respond to the duty the church of his choice and love had laid upon him."

Harrison was greatly interested in the missionary work of the church, both at home and abroad. The Ecumenical Missionary Conference met in Carnegie Hall, New York City, on April 21, 1900, and it remains my great pleasure to have seen ex-President Harrison preside and to have heard him speak for the cause of Jesus Christ.

To the 2,500 able and devoted missionaries from all over the world he said in the remarkable opening speech in the

afternoon: "There will be, I hope, much prayer for an outpouring of God's Spirit. . . . Christ in the heart and His gospel of love and ministry in all the activities of life are the only cure"—for the ills in the world, . . .

"The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a king, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for Himself; He would not use His power to stay His own hunger, but had compassion on the multitude. Them that He had bought with a great price He called no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light.

"Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service; His values are relative; He takes account of the per cent when tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?"

After President McKinley had welcomed the delegates in behalf of the United States, and Governor Roosevelt in behalf of New York, Mr. Harrison in his response made the following significant statement: "It is, indeed, in and out of this sacred Word of God that a system of morality has come that makes life sweet and gives to it possibilities that would otherwise be out of thought. It is reported that the aged German Chancellor, Prince Hohenlohe, recently said as he looked

about over the world, its struggles, and strifes, and distress, and grief, that it seemed to him as if that geological era had returned when the saurians, gigantic monsters, walked the earth in their devouring forms. He was addressing, I think, a meeting of scholars, and he turned to scholarship as giving him hope for a world that seemed to be greedy for the destruction of its own members. Ah! my friends, not scholarship, not invention, not any of these noble and creditable developments of our era—not to these, but to the Word of God and the Church of the Lord Jesus Christ must we turn for the hope that men may be delivered from this consuming greed and selfishness. . . .

"Do we count the growth of the church by our membership roll? Has the Gospel done nothing more? Ah, think for a moment, my friends. If you can blot out of your statute books, out of your institutions, out of your code of morals, out of your social and family institutions all that is derived from the sacred Book, what would there be left to bind society together?"

At the closing meeting on May 1, Mr. Harrison said: "We part with you in sorrow, and yet bitter as they are, the Christian partings always are cheered by the promise of the great gathering where all who love the Lord shall see each other again. . . . God bless you all, abide with you in your places, strengthen your hearts, fill them with the converts that He knows so well how to convert, and give you success in your devoted efforts to make known His name to those who are in darkness."

6. President McKinley.

While attending the academy at Poland, Ohio, William McKinley went to a series of services held by the Rev. A. D. Morton and one evening quietly arose and said: "Religion seems to me to be the best thing in all the world; here I take my stand for life." He joined the Church and was an active member till his death. His first statement after becoming a member of the Church was: "I have found the pearl of great price." Matt. 13: 46.

Speaking of preaching, McKinley once said: "I like to hear the minister preach the plain simple Gospel—Christ and Him crucified."

An old friend who had been with McKinley on all his campaigns tells us: "I have never known him to go to bed until he read from his Bible and had knelt in prayer."

A very bitter political opponent visited the church the President attended and said: "I watched the President. I watched his face while he sang; I gave close attention to his countenance and attitude during all the opening service, and his interest in the earnest words which were spoken before the sacrament of the Lord's Supper was administered. And after a while, when I saw William McKinley get up from his place and go and kneel down at the altar, humbly, with the rest, and reverently take the communion, and then, when he arose, quietly wipe away the traces of emotion from his eyes, his whole countenance and attitude showing the deepest religious emotion, I confess to you that I felt a great change coming over myself, and I said to myself, 'A country which has a man like that at the head of its affairs is not so badly off, after all.'"

On May 26, 1899, McKinley wrote: "My belief embraces the divinity of Christ and a recognition of Christianity as the

mightiest factor of the world's civilization." "We need God as individuals and we need him as a people."

President McKinley ran up from Washington to New York in order to welcome The World's Missionary Congress in Carnegie Hall in the evening of April 21, 1900. "I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will, should be classed with the world's heroes. . . .

"May this great meeting rekindle the spirit of missionary ardor and enthusiasm 'to go teach all nations,' and may the field never lack a succession of heralds who shall carry on the task—the continuous proclamation of His gospel to the end of time!"

"Don't let them hurt him," pleaded the President when shot at Buffalo.

Feeling his life slipping away in the afternoon, he asked for the surgeons, and they gathered about him. The President opened his eyes and said: "It is useless, gentlemen; I think we ought to have prayer." As the surgeons bowed their heads, the dying man crossed his hands on his breast and prayed in a steady voice: "Our Father, which are in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done—" the sobbing of a nurse disturbed the still air. "Thy will be done on earth, as it is in heaven."—A long sigh—"Give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation,

but deliver us from evil."—Another silence.—"For Thine is the kingdom and the power, and the glory, forever. Amen."

"Amen," whispered the surgeons.

A little later the President was conscious again and asked for his wife. As she reached the side of her husband and lover—who had read to her every day at twilight for years from the Bible—she sank into a chair, and, leaning over the white counterpane, took his hands in hers and kissed them. The President's eyes were closed, but as he felt the touch of his wife's lips, he smiled. "Good-by! Good-by, all."—"It is God's way. His will, not ours, be done." Again he spoke: "Nearer, my God, to Thee"—"E'en though it be a cross"—a moment of deep silence—"That has been my inextinguishable prayer." Then very faintly: "It is God's way."

So passed the soul of President William McKinley.

7. Robert E. Lee.

General Lee was accustomed to pray in his family and to have his times for private prayer, and not even pressing business was allowed to interrupt him. He was a diligent student of the Bible; even during his most active campaigns he found time every day to read some portion of God's Word. And he was active in spreading the Gospel among others.

The genial general of the Southern Confederacy had a prayer-book that he used ever since the Mexican War, and when a friend in Richmond gave him a new one, he said he would give his old one to some soldier. The friend offered to give him a dozen new ones for the old. Lee gladly made the exchange, wrote on the flyleaf of each, "Presented by R. E. Lee," and gave them to a colporter to distribute.

Riding down his line of battle with a number of his officers, Lee saw some soldiers engaged in prayer. Though the battle of Mine Run in March, 1863, was already beginning, Lee dismounted, uncovered his head, and devoutly joined in the simple worship.

Crossing the James to defend Petersburg in 1864, Lee turned aside from the road, and kneeling in the dust devoutly joined a minister in earnest prayer that God would grant him wisdom and grace for his campaign.

He wrote the Rev. T. V. Moore: "I thank you especially that I have a place in your prayers. No human power can avail us without the blessing of God."

After the war Lee became president of Washington College, at Lexington, Va., and was always in his seat in the chapel unless sick, and a regular attendant in his own church. "My chief concern is to try to be a humble, earnest Christian myself." And he showed the deepest concern for the spiritual

welfare of the young men under his care. "I dread the thought of any student going away from the college without becoming a sincere Christian." "I shall be disappointed, sir—I shall fail in the leading object that brought me here—unless these young men become real Christians; and I wish you and others of your sacred profession to do all you can to accomplish this."

At the beginning of school Lee would write an autograph letter to the pastors of Lexington asking them to induce the students to attend their several churches and Bible classes and to consider them under their pastoral care; and he would often ask a pastor about the spiritual state of individaul students.

In 1869 he said: "Our great want is a revival which will bring these young men to Christ."

When a large number of students of the Virginia Military Institute joined the Church Lee said to his pastor: "That is the best news I have heard since I have been in Lexington. Would that we could have such a revival in all our colleges!"

Shortly before his fatal illness Lee said to Professor Kirkpatrick: "If I could only know that all the young men in the college were good Christians I should have nothing more to desire."

Soon after coming to Lexington Lee accepted the presidency of the "Rockbridge Bible Society" and worked for it till his death.

A writer of Lee's life ends the summary of his religious character as follows: "If I have ever come in contact with a sincere, devout Christian—one who, seeing himself to be a sinner, trusted alone in the merits of Christ, who humbly tried to walk the path of duty, 'looking unto Jesus' as the author and finisher of his faith, and whose piety constantly exhibited itself in his daily life—that man was General Robert E. Lee."

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8. Stonewall Jackson.

Thomas Jonathan Jackson was born January 21, 1824, at Clarksburg, West Virginia. Losing both parents when he was very young, he grew up "wild and ungodly." The gawky youth got his training at West Point, the United States Military Academy.

While serving with the artillery in Mexico, his colonel, Francis Taylor, spoke to him on personal religion, and Jackson resolved to study the Bible and seek all the light he could.

While a professor at the Virginia Military Institute at Lexington, Jackson joined the Presbyterian church, making a public profession of his faith in Christ on November 22, 1851. He became a deacon, the best Pastor White ever had, and "reported for orders" to his pastor as his superior officer.

When a question of rightt or wrong was raised, he would say pleasantly: "Well, I know it is not wrong not to do it, so I am going to be on the safe side." And so he gave up dancing, theater-going, and everything that lead him away from holy things; of liquor he said: "I like it, I always did; *and that is the reason I never use it.*" Yet his religion was not gloomy, but sunshiny, making him the happiest man Pastor White ever knew. One of Jackson's favorite texts was: "We know that all things work together for good to them that love God."

He wrote his aunt, Mrs. Neale: "The subject of becoming a herald of the Cross has often seriously engaged my attention, and I regard it as the most noble of all professions. It was the profession of our divine Redeemer, and I should not be surprised were I to die upon a foreign field, clad in ministerial armor, fighting under the banner of Jesus. What could be more glorious?" It was not to be. But he did what

he could. "My heavenly Father has condescended to use me as an instrument in getting up a large Sabbath school for the negroes here. He has greatly blessed it, and, I trust, all who are connected with it."

He was a frequent guest at the Lord's Supper and gave ten per cent of his income to the Lord's work and held regular family worship. He would not neglect the smallest duty: "One instance would be a precedent for another, and thus my rules would be broken down."

Asked his understanding of the Bible command "to pray without ceasing," he answered: "I can give you my idea of it by illustration, if you will allow it and not think that I am setting myself up as a model for others. I have so fixed the habit in my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then, when we take our meals, there is the grace. Whenever I drop a letter in the post-office, I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents and make it a messenger of good. When I go to my class room and await the arrangement of the cadets in their places, that is the time to intercede with God for them. And so in every act of the day I had made the practice habitual."

When the pastor urged his flock to better attendance at the prayer meeting and the officers to lead in prayer, Major Jackson called to say he had not been used to public speaking and feared an effort might prove anything but edifying to the people, "But you are my pastor, and the spiritual guide of the church; and if you think it my duty, then I shall waive my reluctance and make the effort to lead in prayer, however painful it may be." The effort was made, and it was almost as painful to the people as to Jackson himself. The pastor did not again call on Jackson to lead in prayer. After some

weeks Jackson again called on the pastor to know the reason. The pastor said he wished to spare Jackson's feelings. "Yes, but my comfort or discomfort is not the question; if it is my duty to lead in prayer, then I must preserve in it until I learn to do it aright; and I wish you to discard all consideration for my feelings." He was called on again, and he did better, and in time he could pray in public as freely as in his family.

Jackson hoped and prayed for peace, but the great Civil War broke out. The morning he was to leave, he called for his pastor to come to the barracks and offer a prayer with the regiment. Then he went home, opened his Bible, and read—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Then he knelt down beside his wife and committed himself and her to the care of his heavenly Father.

To a colporter of religious books he said: "You are more than welcome to my camp, and I shall be delighted to do what I can to promote your work. I am more anxious than I can tell you that my men shall be good soldiers of the Cross."

Jackson prayed for the soul of John Brown and hoped he would be saved.

Jackson feared God, and he feared nothing else. When the Confederates were falling back at Bull Run, or Manasses, General Bee rallied his men by calling out: "Look at Jackson! There he stands like a stone wall!" That made Jackson famous in the South, and in the North, and in History.

In his later years he read nothing but the Bible and the Campaigns of Napoleon, and Lord Roberts thought that a very good selection for a soldier.

Cooke writes Jackson never failed to pray before going into battle. A few days before the Battle of Chancellorsville he led a prayer-meeting for his soldiers. "I shall never forget that meeting, the reading of the Scriptures, the sweet

songs of praise, the simple, earnest, practical talk, the tender, appropriate, fervent prayer of the great soldier will linger in my memory through life, and will be recalled, I doubt not, when I meet him on the brighter shore."

During the night of the battle of Chancellorsville his own soldiers mistook Jackson for an enemy and wounded him. When his wife told him he must die, he said: "Very good, very good; it is allright."

The great English soldier, Lord Roberts, opined to our Irvin S. Cobb and John T. McCutcheon that Stonewall Jackson was America's greatest general, and that as a campaigner he had no superior.

Authorities.

Arnold, Banks, Cooke, Henderson, Hovey, Mrs. Jackson.

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9. Henry Clay.

Henry Clay in his young days played cards in society, but even then never allowed a deck in his own house. He also fought a duel with Humphrey Marshall, of Kentucky, and one with John Randolph, of Roanoke.

In later life he repented of the sins of his youth, accepted Christ as his Savior, was baptized, made a public profession of his faith, and joined the Church.

"I would rather be right than be President"—that was the key to his character.

By his words and by his life he showed his belief in the Bible, his reverence for Christian institutions, and for the Divine Will. He was a habitual attendant on the public services of religion.

After the Presidential election of 1844 Clay's political sun set, and the future looked dark, but one Sunday evening he said to two friends at his fireside, pointing to the Bible on the table: "Gentlemen, I do not know anything but that Book that can reconcile us to such events."

When in 1845 Clay was made a member of the American Home Missionary Society, he said: "I request you to communicate to them my grateful acknowledgements for this distinguished proof of their highly appreciated esteem and regard and to assure them that I share with them a profound sense of the surpassing importance of the Christian religion, and believing, as I sincerely do, in its truth, I hope and trust that their laudable endeavors to promote and advance its cause may be crowned with signal success."

John C. Breckinridge told the House of Representatives on the death of Clay: "His pathway to the grave was brightened by the immortal hope which springs from Christian

faith. . . . He said: 'I have abiding trust in the merits and mediation of our Savior.'"

Rev. Dr. Butler, Chaplain of the Senate, delivered the funeral sermon before the President of the Unted States, the chief officers of the Government, the Diplomatic Corps, and the Congress, and said, in part: "He averred to me his full faith in the great leading doctrines of the Gospel—the fall and sinfulness of man, the divinity of Christ, the reality and necessity of the atonement, the need of being born again by the Spirit, and salvation through faith in the crucified Redeemer. His own personal hopes of salvation he ever and distinctly based on the promises and the grace of Christ. Strikingly perceptible on his naturally impetuous and impatient character was the influence of grace in producing submission and 'patient waiting for Christ' and for death. . . . I administered to him the sacrament of the Lord's Supper. . . . He joined in the blessed sacrament with great feeling and solemnity. . . . He grew in grace and in the knowledge of our Lord and Savior Jesus Christ."

10. Samuel Finley Breese Morse

1791-1872.

Professor Morse publicly professed his faith in Christ when a boy in his father's church and remained a Christian in creed and deed till death. The Bible was the rule of his life, and he was always known for a Christian whether he was in London, Paris, Dresden, Washington, or Poughkeepsie, N. Y., his home.

He helped to support himself at school by painting miniatures on ivory for five dollars and profiles for one dollar.

Later he turned to science, to the telegraph. Congress refused aid, Europe refused aid, four years of dire poverty almost drove him to despair. In 1843 Congress voted $30,000 to develop his invention.

"What hath God wrought!" Numbers 23: 23, was the first message ever sent over the telegraph from the Supreme Court rooms in Washington to Baltimore on May 24, 1844. This message shows the Christian character of Professor Morse, the great American inventor.

"It baptized the American telegraph with the name of its Author." Yes, God was the real author. And the grateful servant of God gladly gave the first earnings of the telegraph as a sort of first-fruits to the Church. Few men, we are told, have given more in proportion to further the cause of Christ. As money flowed in, so he gave it out; gave liberally to colleges, theological seminaries, mission treasuries, and other religious causes.

Being a truly great man of science, he was a humble believer in God and a devout searcher for Him and finder of Him. Pointing one day to an insect's wing, he said: "There, that is enough of itself to satisfy any reasonable mind of

God's being, wisdom, and power. It is in these things which we call small that I am finding every day fresh proofs of God's direct and positive agency. I see in all these things God's finger, and I am so glad through them to get hold of God's hand; and then, if God makes all these small things around us here so exquisitely beautiful, what grandeur must attach to the things beyond, unseen and eternal!"

All the world showered honors upon him, as never before upon an American, but the great scientists smiled significantly and said seriously: "It is all of God. He has used me as His hand in all this. I am not indifferent to the rewards of earth and the praise of my fellow-men, but I am more pleased with the fact that my Father in heaven has allowed me to do something for Him and His world." Again, with brimming eyes and jubilant voice: "I have just heard of a family made happy by a telegraphic dispatch from one of its absent members, announcing his safety, when the whole household was in grief over his supposed death; only think of the many homes that may be thus gladdened, relieved from solitude and pain!"

In 1868 he wrote from Dresden to his grandson: "The nearer I approach to the end of my pligrimage, the clearer is the evidence of the divine origin of the Bible; the grandeur and sublimity of God's remedy for fallen man are more appreciated, and the future is illumined with hope and joy."

On March 4, 1868, he wrote his brother from Paris: "It cannot be long before all this will be gone. I feel daily the necessity of sitting looser to the world and taking stronger hold on heaven. The Savior daily seems more precious; His love, His atonement, His divine power are themes which occupy my mind in the wakeful hours of the night and change the time of 'watching for the morning' from irksomeness to joyful communion with Him."

His last public act was the unveiling of the statue of Benjamin Franklin in Printing House Spuare in New York City.

From his window at Poughkeepsie he overlooked the beautiful Hudson River, and said: "I have been looking over the river of my life. I thank God that it had such a beginning, that upon it has fallen such a sunshine; and I know Whom I have believed and rejoice that so soon this river will flow out into the broad sea of an everlasting love."

"I love to be studying the guide-book of the country to which I am going; I wish to know more and more about it."

At the close of a communion service he said joyfully to his pastor: "O, this is something better than standing before princes."

A few days before Morse died, the pastor spoke to him of God's great goodness—"Yes, so good, so good; and the best part of all is yet to come."

He died April 2, 1872.

11. Cyrus West Field.

1819-1892.

Cyrus Field was born at Stockbridge, Mass., whence come our Stockbridge Indians in Wisconsin. His father was a minister; his brother Stephen became a judge of the Supreme Court of the United States; his brother David became a prominent lawyer; his brother Henry became a famous editor of a religious paper.

At fifteen he became an errand boy in the store of A. T. Stewart, now Wanamaker's, in New York City. He wrote his mother: "Tell father that I have read through *The Pilgrim's Progress* which he gave me when at home, and that I like it very much; and also that Goodrich and myself take turns in reading a chapter in the Bible every night before we go to bed."

Later he set up in business and failed. He tried again, and prospered, and paid his creditors in full with seven per cent interest for the ten years that had passed. At thirty-three he retired from business with a fortune of a quarter of a million.

In 1842 Morse had laid a little submarine cable in New York Harbor—why not lay one to Europe? In 1854 Field organized a little company, of which Peter Cooper was the president, but Field the whole works; Thackeray and Lady Byron were stockholders.

In 1857 he tried to lay the cable and failed. In 1858 he again tried, and again failed, tried again and failed again, tried again and again and failed again; two hundred miles was the greatest length laid. He tried again and succeeded. On August 16, 1858, Queen Victoria sent the first cable message to President Buchanan.

"By the blessing of Divine Providence it has succeeded," was in his first message to the Associated Press. Bells were rung, guns fired; children, let out of school, shouted, "The cable is laid! The cable is laid!" In the celebration the New York City Hall was set afire.

Soon the cable broke; the firm failed, Field was almost bankrupt; bankrupt in money, not bankrupt in faith. He prayed, and asked his pastor to pray for him.

The Great Eastern, the largest steamship afloat, built by Brunel, was chartered, and in 1865 Field tried again Again the cable broke. In 1866 he tried again—"Thank God, the cable has been successfully laid and is in perfect working order," he telegraphed his wife.

The laying of the first Atlantic cable is the unrivaled romance of modern commercial undertakings; Field's "virtue is writ in water," in a new sense.

John Bright, the great English statesman, called Field "the Columbus of the Nineteenth Century." Evarts, the great American satesman, said: "Columbus found one world and left it two. Cyrus W. Field found two continents and left them one." Henry Ward Beecher made a splendid oration at the celebration in Fishkill, and Whittier wrote his noble "Cable Hymn."

At a banquet Field said: "I have prayed God that I might not taste of death till this work was accomplished. That prayer is answered now; beyond all acknowledgments to men, is the feeling of gratitude to Almgihty God."

Field was also one of the builders of the elevated road of New York City and of the Wabash railroad.

When Field and his wife celebrated their golden wedding on December 2, 1890, words of greeting and good will came from all over the world, from Gladstone, Canon Farrar, the Duke of Argyll, and others, and Henry Morton, President of the Stevens Institute, read a beautiful poem.

Business troubles clouded Field's last days, and J. Pierpont Morgan gave financial aid.

Where stood the Dutch fort against the Indians, the British Fort George, the headquarters of General Putnam of the first American garrison of New York, the leaden equestrian statue of King George III pulled down during the Revolution, there Field erected the Washington Building, No. 1 Broadway.

12. Elisha Kent Kane.

The famous Artic explorer was born and baptized in Philadelphia, where his parents were honored members of the Church, and educated at the University of Virginia. He was a wild, ungovernable dare devil.

When eighteen he was stricken with a severe and long heart disease. "This was the period of a new birth to him." From now on he was "governed by sound and thorough moral principle, and sanctified by the influences of the religion of the Bible, which reveals and offers to us Jesus the Christ of God as in all things a Savior."

When Lady Franklin appealed to President Taylor in 1850 to send out an expedition to search for Sir John, Elisha Kent Kane, thirty years old, was sent.

Before setting out on his second Artic expedition, Kane laid down three rules.—1. Strict obedience. 2. Total abstinence from intoxicants. 3. Daily devout worship of God in all circumstances.

He asked for public prayer in one of the New York churches for the well-being of the crew and the prosperity of the enterprise. On his return from his last voyage he asked his pastor in Philadelphia to make public thanksgiving for the deliverance of his party from all their perils.

In the Journal of his second Artic voyage we find this: "It is twelve months today since I returned from the weary foot-tramp which determined me to try the winter search. Things have changed since then, and the prospect ahead is less cheery. But I close my pilgrim experience of the year with devout gratitude for the blessings it has registered and an earnest faith in the support it pledges for the times to come."

The Christian heroism of Dr. Kane served him for his own great trials and made itself felt in every man in his party and kept them from despair. One of them said: "It kept us human when we were desperate. While we stood with uncovered heads in an atmosphere far below zero, his prayers brought up the spirit of society and civilization in us; and although we perhaps had very little religion *in* us, we always had some *about* us."

At the last his mother and his brothers were with him. He asked them to read the Beatitudes, the Twenty-third Psalm, and John Fourteen, and while they were reading, his spirit was leaving. He died in Havana, Cuba, on February 16, 1857, thirty-seven years old.

His pastor said: "It is his sympathy with the lost and suffering and the duteous conviction that it may lie in his power to liberate them from their icy dungeon which thrill his heart and nerve him to his hard task. In his avowed aim the interests of geography were to be subordinate to the claims of humanity. And neither the entreaties of affection nor the imperiling of a fame which to a less modest spirit would have seemed too precious to hazard could swerve him from the generous purpose."

"Are not the Artic explorations a Christian Iliad, and is not our Achilles nobler than Thetis' son?"

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13. William Cullen Bryant.

"I naturally acquired habits of devotion. My mother and grandmother had taught me, as soon as I could speak, the Lord's Prayer and other petitions suited to childhood, and I may be said to have been nurtured on Watt's devout poems composed for children. The prayer of the Publican in the New Testament was often in my mouth, and I heard every variety of prayer at the Sunday evening services conducted by laymen in private houses."

When only ten, he put the first chapter of Job into rhyme. "Thanatopsis" was written when he was seventeen; it is one of the great poems of the age.

For almost fifty years he was the chief editor of the *New York Evening Post,* and made it a very high class paper.

In 1858 William Cullen Bryant was living with his family at Naples, where his wife was seriously ill for a long time. On April 24 he was baptized and received the Holy Communion; he was then sixty-four years of age.

In the evening he would read the Book of Prayers or some other religious matters. On Sunday mornings he would read prayers and a chapter from the Bible. When kept from church on Sunday evenings he would read a sermon aloud..

At Roslyn, his country home on Long Island, he was a trustee of the church. In New York City he attended the successive pastorates of Drs. Dewey, Osgood, and Bellows. Mr. John Bigelow, who wrote his life in the "American Men of Letters" declares: "No one ever recognized more completely or more devoutly the divinity of Christ."

One of the last things this great American poet wrote was a preface o Alden's "Thoughts on the Religious Life," in which he says:

"This character, of which Christ was the perfect model, is in itself so attractive, so 'altogether lovely,' that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught and the sufferings he endured for our sakes. I tremble to think what the world would be without him. Take away the blessing of the advent of his life and the blessings purchased by his death, in what an abyss of guilt would man have been left? It would seem to have been blotting the sun from the heavens—to leave our system of worlds in chaos, frost, and darkness.

In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which he is justly the object. It is with sorrow that my love for him is so cold and my gratitude so inadequate."

He died June 12, 1878.

14. Washington Irving.

The parents of this famous American author were Sotch Covenanters. His father was a deacon and tried to bring up his children in sound religious principles. One of the two weekly half-holidays was given over to the catechism; on Sundays there were three church services, and between these the reading of *Pilgrim's Progress.*

Later young Irving attended Trinity Church in Broadway, and one Sunday he entered as the solemn call to confession was read, and the thought struck him that he, too, had sins to confess, and so he fell on his knees and joined in the humble confession of sins; and from that day on, until the end of his life, the church service was a growing source of comfort to him.

After his return from Spain as United States Minister, he was elected warden of the church and as such he gathered the offerings. He said, his eyes twinkling with humor: "I have passed that plate so often up and down the aisle that I begin to feel like a highwayman. I feel as if I could stop a man on the road and say, 'Your money or your life!'"

Referring to the *Gloria in Excelsis,* "Glory be to God on high," he said with emotion: "That is religion, that is true religion for you. I never hear the hymn without having my mind lifted up and my heart made better for it."

Bishop Wanwright printed a sermon on "My son, give me thine heart," the text suggested by Washington Irving, and he said: "Religion is of the heart, not of the head. We may, with the understanding, approach the vestibule of the Temple; but it is only with the heart that we can enter its holy precincts and draw near its sacred altar."

Irving brought a cutting of the vine from the ruins of Melrose Abbey in Scotland and planted it at his beautiful historic Sunnyside, and from this he planted a cutting at Christ Church in Tarrytown. In the church above his pew, you will find a tablet with this inscription:—

WASHINGTON IRVING

Born in the City of New York, April 3, 1783.
For many years a Communicant and
Warden of the Church, and Respect-
fully one of its Delegates to the
Convention of the Diocese.
Loved, honored, revered, he fell asleep in Jesus
March 28, 1859.

15. Daniel Webster.

1782-1852.

Daniel Webster read the Bible as far back as he could remember. Rufus Choate before the Boston Bar referred to the "training of the giant infancy on Catechism, and Bible, and Watt's version of the Psalms."

In his boyhood Webster joined the Church in Salisbury, N. H.; he took his church letter to Portsmouth; at Boston he was one of the founders of St. Paul's Church in Tremont St., and a member of the building committee; he had pew No. 25, and was a regular attendant.

While staying at John Taylor's, in New Hampshire, Webster attended the little village church morning and evening, and a Senator said: "Mr. Webster, I am surprised that you go twice on Sunday to hear a plain country preacher when you pay little attention to far abler sermons in Washington."

"In Washington they preach to Daniel Webster, the statesman; but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him."

Good preacher! Sensible Webster!

At the completion of Bunker Hill Monument on June 17, 1843, the great orator said that the Reformation of Luther introduced the principles of religious and civil liberty into the wilderness of North America.

He wrote: "The circle of family love must one day be broken up by death; but if its members are led to become Christians, it will be joined again, and united to the great family of the redeemed and blessed in another world."—Works, vol. 16, p. 682.

"The Gospel is true history. Christ was what He professed to be."

"I want to leave somewhere a declaration of my belief in Christianity. . . . I wish to express my belief in His divine mission."

He talked of writing a book on Christianity.

Again he said: "I have met with men in my time, accounted learned scholars—who knew Homer by heart, recited Pindar, were at home with Aeschylus, and petted Horace—who could not understand Isaiah, Moses, or the Royal Poet . . . so far superior in original force, sublimity, and truth to nature."—Works, National Edition, vol. 13, pp. 571, 584, 592.

Webster was as familiar with the Bible as with the Constitution of the United States. It was his regular habit on Sunday morning to gather his household in his library, and after reading from the Bible to speak to them on the duties of life.

"From the time that, at my mother's feet or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

"If we abide by the principles taught in the Bible our country will go on prospering and to prosper: if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

At a dinner in New York City some one told a smutty story; Webster scowled, rose, stalked out, and went to his hotel.

Webster visited a dying friend, and the widow writes: "When able to command his voice, Mr. Webster said, 'Let us pray.' And kneeling there, beside the dying and the dead, he prayed as none but a Christian can pray."

The year before he died he said: "I profess to be a Christian. . . . You cannot tell, John Colby, how much delight it gave me to hear of your conversion. What a wicked man you used to be!" They kneeled, and Webster offered a most touching prayer. "Nothing can convince me that anything short of the grace of Almighty God could make such a change as I with my own eyes have witnessed in the life of John Colby." "If that is not a miracle, what is?"

After writing his will, which is charged with religious feeling, he said: "I thank God for strength to perform a sensible act," and then prayed, among other things, "Heavenly Father, forgive my sins, and receive me to Thyself through Christ Jesus." He ended: "And now unto God the Father, the Son, and the Holy Ghost, be praise for evermore. Peace on earth, and good will toward men. That is the happiness, the essence—good will toward men!"

On his deathbed the great orator quoted the poet:

"The pomp of heraldry, the pride of power,
And all that beauty, all that wealth e'er gave,
Alike await the inevitable hour;
The paths of glory lead but to the grave."

After some silence he prayed:

"Show pity, Lord. O Lord, forgive;
Let a repentant sinner live.
Are not Thy mercies large and free?
May not a sinner turn to Thee?"

During his last illness he said: "The great mystery is Jesus Christ—the Gospel. What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel? . . . Thank God, the Gospel of Jesus Christ brought life and immortality to light."

His physician quoted the verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil

for Thou art with me; Thy rod and Thy staff they comfort me." And the great man replied, "Yes, that is what I want: Thy rod, Thy rod, Thy staff, Thy staff" These were his last words.

He prepared the epitaph engraved on his monument at Marshfield:

Daniel Webster,
Born January 18, 1782,
Died October 24, 1852.

Lord, I believe. Help Thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured me and reassured me that the Gospel of Jesus Christ must be a Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

16. General Nicholas Herkimer.

Nicholas Herkimer (originally, Herckheimer) was born in the Mohawk Valley, N. Y., about the year 1828, from Palatinate Germans, who had settled there in 1721. During the French and Indian Wars he saw his first military service and was made lieutenant of provincials in 1758. At the beginning of the Revolutionary War, Herkimer, who stood in high esteem among his fellow citizens, was made colonel of the first battalion of militia of Tyron County and chairman of the county committee of safety. The provincial convention of New York made him brigadier general in 1777.

General Burgoyne planned to cut off the New England States from the rest of the colonies by marching south from St. Johns, aided by an expedition under Clinton coming up the Hudson from New York City, and a third force under Col. St. Leger from the West after having subdued the entire Mohawk Valley.

Col. St. Leger, with an army of 750 whites and 1,000 Indians, did not look for much opposition from the farmers along his line of march. At. Ft. Stanwix, however, he met with a surprise. The garrison curtly refused to surrender to his superior force. While he set about preparing for a siege, Herkimer, who had summoned to arms all able men from sixteen to sixty years of age from the surrounding country, was on his way to bring aid to the fort with 800 men. He crossed the Mohawk with his militia on the evening of August 5th at Ft. Schuyler, now Utica, and encamped on the spot where Oriskany now stands.

His troops were eager to meet the enemy, but Herkimer, who knew how inexperienced they were, advised caution. His brother officers accused him of cowardice and denounced

him as a Tory. "I am placed over you as a father and guardian," said Herkimer calmly to his men, "and I will not lead you into difficulties from which I may not be able to extricate you." Still neither officers nor men would heed his sound advice. Finally he yielded and gave the order to advance. "If you will have it so, the blood be upon your heads!"

St. Leger had received information of Herkimer's approach and prepared an ambuscade about six miles from Ft. Stanwix, where the road led through a swampy ravine, stationing his soldiers and Indians on both sides. The Colonials walked into the trap the next morning. The vanguard with Herkimer at the head had already passed through the ravine, and the rearguard with the supplies was just entering it, while the main body was floundering along in the morass as best it could, when the British and the Indians broke forth from both sides. Herkimer's rearguard fled, and panic seized the rest of the troops, until by his own noble example of bravery and coolness Herkimer succeeded in rallying them after terrible losses. A hand to hand encounter ensued. Herkimer at last was able to take the eastern slope of the ravine, when a bullet struck him under the knee, shattering the leg and killing his horse. Ordering his aides to carry his saddle to the foot of a large beech tree and place him on it, he lighted his pipe and directed the battle with such firmness and composure that the enemy retreated.

After the battle he attended to the reorganization of his men without paying the proper attention to his wounds. As a result his leg had to be amputated nine days later. This operation was unskillfully performed, the leg being cut off square without leaving enough flesh below to cover the wound. One of his officers called on the general shortly afterwards and found him sitting up in his bed, cheerfully smoking his pipe. Toward evening of the same day, Herkimer realized that his end was near; he was slowly bleeding to death. Calling for his Bible, in the presence of his family he read the 38th Psalm. His voice became weaker as he read. At last,

before he had finished the psalm, the Book slipped from his fingers and death overtook him.

George Washington said: "It was Herkimer who first reversed the gloomy scene of the northern campaign. He served from love of his country and not for reward. He did not want a Continental command or money."

On October 4th of the same year, 1777, the Continental Congress voted the erection of a monument to the memory of this distinguished patriot. The original sum of $500 set aside for this purpose was afterwards increased to more than $10,000 by Congress, private subscription, and the New York legislature. The monument erected in 1884 is in the form of an obelisk. The town and county of Herkimer, N. Y., are named in honor of this courageous and loyal American of German descent.

17. John Peter Gabriel Muhlenberg.

1746-1807.

Peter Muhlenberg was the eldest son of the Lutheran patriarch of Philadelphia, the Reverend Henry Melchior Muhlenberg. When Peter was sixteen and had been taught English and German, and also the rudiments of Latin, and confirmed in his father's church, his father wrote to his friend, the court chaplain in London, *Ziegenhagen,* with regard to the future of his boy: "I write in great anxiety on account of the corruption among the impudent and emancipated youth of this city, and I am unable to provide for his welfare any longer. It would be a great scandal and offense in my position, and to the ruin of his own soul, if he should fall into wild ways. Is there not an opportunity . . . for him to learn surgery, or even an honest trade? . . . Next spring I shall have a good opportunity to send him hence to London."

To London he was sent the following year, and from there to the University of Halle, Germany. Peter, however, soon tired of the life of a student. Taking offense, one day, at a remark of his professor, he boxed that worthy's ears and took French leave of the institution.

Upon hearing this news, the reverend father wrote Francke in Halle: "I see with sorrow that my eldest boy has allowed himself to be overcome by the world, the flesh, and the devil, and gone headlong to destruction. . . . It mortifies me and bows my head to the ground with shame to find that your Reverence and other children of God have been caused so much care, anxiety, and vexation by the sending abroad of my perverse offspring, all of which I am in no condition to make amends for. . . . If my boy had played

me this trick here. . . . I would have sold him for a servant until his majority."

A friend of his father, a British colonel, found Peter in a garrison at Hanover, and sent the prodigal home to America, where, it seems in spite of the above letter—his father received him with open arms. Peter wished to enter upon a military career, but his father prevailed upon him to prepare for the ministry. He studied under the tutorship of his father and Pastor Wrangel.

When Peter preached his first sermon, his father had many misgivings, for the son had not been an ideal student. The father once remarked in a letter that his son Frederick was "a stricter Lutheran than Peter."

In 1772 Muhlenberg was called to Woodstock, Va., and became very popular with his people, as well as with many outside of his own parish. He was an intimate friend of Washington and Patrick Henry and soon took an active interest in the political issues of those turbulent times. In the state convention he eloquently supported the fiery Patrick Henry in his efforts to get Virginia to take up arms against the mother country, and gave assurance of the support of his constituency.

This Lutheran preacher called and presided over the famous Woodstock Convention, at which the German Lutherans and their Scotch-Irish neighbors protested against British tyranny; the resolutions were drawn by a committee headed by Muhlenberg. This was on June 16, 1774, about a year before the Mecklenburg Declaration, and two years before the Declaration of Independence.

When this state finally decided to raise an army for the conflict which seemed inevitable, Muhlenberg was given command of the Eighth Virginia Regiment, which was largely composed of Lutherans. The news that the favorite pastor was to preach his last sermon brought many hearers from far and near. At the close of his farewell sermon the minister

spoke of the duty of a citizen to his country, and concluded with the historic words, "that there was a time to preach and a time to fight, and that now the time to fight had come." After the benediction he threw off his clerical robe, and behold, minister no more, he stood in the uniform of a colonel of the Continental Army! After the service the drums were beaten before the church to muster volunteers. Three hundred recruits enlisted the first day, and a hundred the day after.

At first Muhlenberg's regiment saw action in South Carolina. In February, 1777, he was made brigadier general, and took charge of the Virginia line under Washington. He was in the battles of Brandywine, Germantown, Monmouth, and at the capture of Stony Point. At Brandywine the brigade of Muhlenberg "fought more stoutly than any of the American troops on the field." In 1781 he was in chief command in Virginia until the arrival of Steuben, whose right hand man he became in creating an army. Under Lafayette, later, he helped to resist the invasion of the state by Cornwallis. At the siege of Yorktown he commanded a brigade of light infantry. After the war he was breveted major general.

In civil life he served three terms as representative in Congress. He was vice-president of the State of Pennsylvania under Benjamin Franklin. In 1801, he was elected U. S. senator, but soon resigned this office to become supervisor of revenues for the district of Pennsylvania. In 1803, he was made collector for the port of Philadelphia.

In a circular to the Lutheran churches of Philadelphia on March 14, 1804, he said: "Brethren, we have been born, baptized, and brought up in the Evangelical Lutheran Church. Many of us have vowed before God and the congregation, at our confirmation, to live and die by this doctrine of our church. In the doctrine of our church we have our joy, our brightest joy; we prize it the more highly since, in our opinion, it agrees most with the doctrine of the faithful and

true witness of our Savior Jesus Christ. We wish nothing more than that we and our posterity may remain faithful to this doctrine."

Until his death in 1807 Peter Muhlenberg did his part in getting our country established as a real nation among the nations of the world.

The esteem in which his memory is held is shown by the fact that he was Pennsylvania's choice when a statue of its representative citizen was to be placed in the Capitol at Washington.

18. Christopher Ludwick.

1720-1801.

At one of the patriotic meetings held in Philadelphia soon after the outbreak of the War of Independence, the question of opening a private subscription for purchasing arms and ammunition was being discussed. A citizen who had listened quietly to the heated debate arose and put an end to further argument in the matter by saying: "Mr. President, I am but a poor gingerbread baker, but put my name down for two hundred pounds." This patriot was Christopher Ludwick.

Born at Giessen, Germany, educated in the three "r's," carefully "instructed, at the same time, in the principles of the Christian religion as held by the Lutherans," and trained in the trade of his father, who was a baker, Ludwick enlisted at the age of seventeen, and for the next seventeen years led the life of a soldier of fortune. He served in the campaigns of Austria against the Turks, under the King of Prussia, in the East Indies with the British, and finally sailed the high seas as a common sailor.

In 1754 he settled down in Philadelphia, on Laetitia Court, as a baker and confectioner. By his industry and integrity he won the esteem of his fellow citizens. "Tall in stature, erect in carriage, of commanding presence," he was nicknamed "the Governor of Laetitia Court." He took an active interest in the work of the Church and was an influential member of Zion's and St. Michael's Lutheran congregations.

His love for his country is shown by his enlistment in 1776, when fifty-six. His example did much to strengthen the morale of the inexperienced soldiers.

In the following year Congress commissioned him "Superintendent of Bakers and Director of Baking in the army of the United States." "When this commission was delivered to him by a committee of Congress, they proposed that for every pound of flour he should furnish the army with a pound of bread. 'No, gentlemen, I will not accept your commission on any such terms; Christopher Ludwick does not want to get rich by the war; he has money enough. I will furnish one hundred and thirty-five pounds of bread for every cwt. of flour you put into my hands.'" Ludwick was no profiteer! No wonder Washington, who knew him well, often referred to him as his "honest friend."

One of Ludwick's notable achievements was the prompt execution of Washington's order, immediately after the surrender of Lord Cornwallis at Yorktown, to bake for the English army. He baked six thousand pounds of bread in a single day!

Ludwick suffered much financially as a result of the war, but that which reconciled him to his losses was the following certificate, which he had neatly framed and hung in his parlor:

"I have known Christopher Ludwick from an early period in the war, and hvae every reason to believe, as well from observation as information, that he has been a true and faithful servant to the public; that he has detected and exposed many impositions, which were attempted to be practised by others in his department; that he has been the cause of much saving in many respects; and that his deportment in public life has afforded unquestionable proofs of his integrity and worth.

"With respect to his losses, I have no personal knowledge, but have often heard that he has suffered from his zeal in the cause of his country.

GEO. WASHINGTON.

"April 25, 1785."

After the war he gave his time mainly to the assistance of the poor and needy.

When asked to subscribe for a copy of the life of his former commander-in-chief, he replied, "No, I will not. I am traveling fast to meet him, I will then hear all about it from his own mouth."

The intervals of his final sickness were spent in reading his Bible, religious books, and sermons. With a prayer on his lips, he departed this life on June 17, 1801. His remains were conveyed to Germantown and interred in the Lutheran churchyard. Rev. Schaffer conducted the funeral service. A portion of his property was bequeathed to relatives, the residue went to his church and other churches in Philadelphia, who were to employ the income in educating poor children, and to a fund for the founding of a free school. Since 1872 this school has been called Ludwick's Institute.

Dr. Benjamin Rush, his biographer says: "In every stage and situation of life Mr. Ludwick appeared to be, more or less, under the influence of the doctrines or precepts of Christianity. Part of this influence, it has been said, was derived from his education. But it was much increased by the following circumstance. His father inherited from his grandfather a piece of silver of the size of a French crown, on one side of which was a representation of John baptizing our Savior, with the words in German: 'The blood of Christ cleanseth from all sin.' 1 John 1, 7. On the other side was the representation of a new-born infant, lying in an open field, with the following words: 'I said unto thee when thou wast in thy blood, live.' Ex. 16, 6. This piece of silver Mr. Ludwick carried in his pocket, in all his voyages and travels in Europe, Asia, and America. It was closely associated in his mind with the respect and affection he bore for his ancestors and with a belief of his interest in the blessings of the Gospel. . . . In order to assure its safety and perpetuity, he had it fixed a few years ago in the lid of a silver tankard,

in the front of which he had engraved a bible, a plough, and a sword; and under it the following motto: "May the religion, industry, and courage of a German parent, be the inheritance of his issue."

The epitaph on his tombstone in the graveyard of the Lutheran church at Germantown closes with these words:

"Reader, such was *Ludwick*.
Art thou poor, Venerate his character.
Art thou rich, Imitate his example."

19. John Anthony Quitman.

1799-1858.

In the Lutheran parsonage at Rhinebeck-on-the-Hudson was born to Dr. F. H. Quitman, on September 1, 1798, a son, christened John Anthony, who was to be "in youth the bright star in the family horizon, and in mature years its comfort and support."

With but small means at his disposal, the father undertook to educate John Anthony for the ministry. At eighteen the son became a tutor at Hartwick Academy, which enabled him to earn money enough to continue his studies. Two years later he accepted the position of Adjunct Professor of English at Mount Airy College, Germantown, Pa. During this time he had come to the conclusion that he had no vocation for the ministry and took up the study of law.

Later he went to Ohio and lived at Chilicothe and Delaware, where he was admitted to the bar in 1821. Shortly afterswards he moved to Mississippi and settled at Natchez. On December 24, 1824, he married Eliza Turner.

He soon attained a notable reputation as lawyer and orator, and served his state as chancellor of the Supreme Court from 1826 to 1831 and from 1832 to 1834.

"In 1836, when Santa Anna led an army into Texas, Quitman, having organized a body of recruits, had a secret understanding with General Houston. He quietly crossed the Sabine River, but, on arriving at St. Augustine, found himself face to face with many gamblers, murderers, and the lawless element which, when commander of the state militia, he had banished from Natchez. One of the desperadoes drew a dagger on him while he was lying on his couch. But Quitman, who was only pretending to be asleep, 'got the drop on

him' with his pistol, and the desperado withdrew, saying, 'Captain, you are a brave comrade; I will be your friend.' With this comradeship the trouble with the gamblers ceased. When Quitman's contingent arrived at the camp of General Houston, the battle of San Jacinto had just been fought, and the Mexican invasion was therewith ended. This expedition cost Major Quitman a private outlay of more than ten thousand dollars."

When the Mexican War broke out, Quitman became brigadier-general, and was one of the best of the fighting generals under Taylor. He was in command of a brigade at Monterey and performed noteworthy service, for which he later received a sword from Congress.

The following incident gives an insight into Quitman's character. On the morning of the battle of Monterey it was observed that General Quitman was the only field-officer of the army dressed in full uniform. A friend remonstrated with him, saying he would be a plain mark for the Mexican sharpshooters. "The more balls aimed at me, the less will be directed at my men!"

Quitman led the assault on Vera Vruz; commanded at Alvarado; stormed Chapultepec; was the first to enter the Grand Plaza of Mexico City. It must have been a pitiable sight to see the American soldiers march into the capitol of Mexico. They were exhausted from the hardships undergone; many were wounded; others only half-clothed; General Quitman himself is said to have entered the city with only one shoe.

General Scott made Quitman governor of Mexico City.

A brilliant reception was given in New Orleans after the war in honor of Quitman. At a banquet General Houston proposed the following toast:

"General Quitman! Second to none; *six* hours before any other chieftain, he fought his way into the heart of Monterey! *Eight* hours before any other leader, he stormed the Jarita

and entered the city of Mexico!! The *first* to plant the stars and stripes over the Halls of the Montezumas!!!"

After the war Quitman was elected governor of his state and served from 1850-1851. He represented his state in the United States Congress from 1855 to 1858.

The scene of his deathbed affords a close view of his pious character. Seeing that her father's end was drawing near, a daughter, taking his hand, exclaimed, "My father, look to Jesus, He is your only hope."

"Yes, yes," answered the dying parent, "I know it; He is my trust!"

20. Frederick William Augustus von Steuben.

1730-1794.

Of all the distinguished European officers who were attracted by the brave struggle of the American colonies for liberty, none did more valuable service than Baron von Steuben. Ridpath gives him credit for having been "one of the most distinguished officers of Europe, and by far the most useful of such who ever came to our shores." Woodrow Wilson in his *History of the American People* refers to him as "the capable Steuben."

This illustrious soldier sprang from an honorable Magdeburg family. As a lad of fourteen years he served as a volunteer in the Prussian army under his own father during the siege of Prague. Later his notable activity in the Seven Years War brought him the promotion to adjutant-general and the staff of Frederick the Great.

During a visit to Paris he was urged by St. Germain and Beaumarchais, who were secretly promoting the cause of the colonies, to join the American forces, as these were sorely in need of the service of experienced officers. After consulting with his friend Prince Ludwig Wilhelm of Baden, he gave his consent. With letters of recommendation from Franklin, Deane, and Beaumarchais, he landed at Portsmouth on December 1st, 1777.

The first news he heard was the surrender of Burgoyne and his entire army. On the other hand, however, he found Rhode Island, New York, and Philadelphia in the hands of the British, and the army of Washington in dire straits. Hardly five thousand men remained under arms, to which number the American army had dwindled as a result of disease, desertion, poor organization, and lax discipline. This

ragged and poorly armed handful was then wintering at Valley Forge, whither Steuben traveled with his aides to offer his services to Washington.

Steuben was cordially received by his new commander in chief and was given the office of inspector-general to succeed Conway. The veteran of many European battles went to work at once to bring order out of chaos and readily adapted himself to his new surroundings. Benjamin Lossing says of Steuben's work at Valley Forge: "He so thoroughly disciplined the crude soldiery there, in military maneuvre, that before the opening of the campaign in June (1778) they had acquired much of the skill of European veterans. Our regular soldiers were never beaten in a fair fight after their drilling at Valley Forge."

Steuben served faithfully until the end of the war, distinguishing himself especially at Brandywine and Yorktown.

"At Yorktown," writes Prof. Faust, "Steuben was the only American officer who had ever been present at a siege, and his experience was of great service. He was in command of a division, and fortune willed that his division should be in the trenches when the first overtures for surrender were made. He had the privilege, therefore, so highly prized by all superior officers,—and notably by Lafayette, who wished to claim the honor,—of being in command when the enemy's flag was lowered. No one was more deserving of the distinction than Steuben, the schoolmaster of the army."

In order to make the principles of military science and tactics accessible in all quarters, Steuben published a manual, long known in the army of the United States as "Steuben's Regulations" or "The Blue Book," the standard textbook in the army for many years.

After the war Steuben retired to his country place near Utica, where the State of New York had presented a large tract of land for him for his efficient services in the hour of our country's need. He spent his winters in New York City,

where he had many friends and admirers. Before his death he also worked out a plan for the fortification of New York harbor.

A letter Washington wrote to him on the day he himself resigned his commission as commander-in-chief of the American army, shows the esteem and respect in which Steuben was held by the father of our country:

Annapolis, Dec. 23, 1783.

"My Dear Baron:—

"Although I have taken frequent opportunities, in public and private, of acknowledging your great zeal and attention and abilities in performing the duties of your office, yet I wish to make use of this last moment of my public life to signify in the strongest terms my entire approbation of your conduct, and to express my sense of the obligations the public is under to you for your faithful and meritorious services.

"I beg you will be convinced, my dear sir, that I should rejoice if it could ever be in my power to serve you more essentially than by expressions of regard and affection; but in the meantime I am persuaded you will not be displeased with this farewell taken of my sincere friendship and esteem for you.

"This is my last letter I shall write while I continue in the service of my country. The hour of my resignation is fixed at twelve today; after which I shall become a private citizen on the banks of the Potomac, where I shall be glad to embrace you and testify the great esteem and consideration with which I am, my dear Baron, etc.,

"GEORGE WASHINGTON."

Steuben died November 28, 1794. His remains were laid away in Steuben, N. Y., where a recumbent slab, with his name and title, marks his grave.

In 1910 a statue was erected to his memory in Washington, D. C., and unveiled with high official ceremonies. Congress

also honored Steuben's memory by ordering an imposing statue of the old soldier for presentation to the German government, and in 1911 it was decided to erect it at Potsdam.

In 1785 Steuben was the Chairman of the Board of Trustees of the German Evangelical Reformed Church, New York City, then in Nassau Street, now at 355 East 68th Street. On October 2, 1812, Col. William North, Steuben's aide-de-camp, erected in this church a memorial tablet to his friend.

The slab of obelisk form, is of bluish clouded marble, and bears the following inscription, from the pen of Col. North:

Sacred to the memory of
Fredk Willm Augs Baron Steuben,
a German
Knight of the Order of Fidelity;
Aid-de-camp to Frederick the Great, King of Prussia;
Major-General & Inspector General
in the Revolutionary War.
Esteemed, respected and supported by Washington,
he gave military Skill & Discipline

to the Citizen-Soldiers;
who,
(fulfilling the Decrees of Heaven,)
achieved the Independence of the United States.
The highly polished manners of the Baron
were graced
by the most noble feelings of the heart.
His hand, "open as the day for melting Charity,"
closed only in the strong grasp of Death.
This memorial is inscribed
by an American
who had the honor to be his Aide-de-camp,
the happiness to be his friend.
Ob. 1795.*

* An error—1794.

On July 3, 1921, Milwaukee unveiled Schweitzer's fine statue of Steuben, whom M. O. Olbrich, representing Gov. Blaine, called "in literal truth the father of the American army."

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